SALOMONS EXALTATION.

A

SERMON PREACHED BEFORE THE KINGS Maiestie at None-Such, *April.* 30. 1605.

By ROB. WAKEMAN Bachelor of Divinity and fellow of Baliol Colledge in Oxford.

BIBLIOTHECA BODLEIANA

1. Pet. 2. 17.

Feare God, honour the King.

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A Sermon preached before the Kings Maiestie at None-Such *Aprill*, 30. 1605.

The Text.

2. Cron. 9. 8. *Blessed be the Lord thy God, which loved thee, to set thee vpon his throne as King, insteede of the Lorde thy God: because thy God loueth Israell, to establish it for ever, therefore hath he made thee King over them, to execute iudgement and iustice.*

THese words, which I haue chosen for my text at this time, are the words of the Queene of *Saba*, or, as our Saviour calleth her, of the Queene of the *South* that came from the vtmost parts of the earth, as it is set downe by the [a] Euan- [a] Mat. 12

geliſt, to heare the wiſdome of *Salomõ*. Wherin ſhee taketh occaſion, to magnifie and extoll the everliuing God, for his loue to *Salomon* and his people of Iſraell, in ſetting ſo wiſe a King vpõ the throne, to execute iudgement and iuſtice. For, after that ſhee had heard of the fame of this worthy Prince, ſhee could not containe her ſelfe, but ſhee [b] muſt needes come to *Ieruſalem*, [b] to proue him with difficult queſtions: to try, whether the ſoundnes of his wiſedome, were anſwerable to the commõ report of the world. And behold, fame, that is not by the [c] Poets teſtimony alwaies the meſſenger of truth, was vnto her too ſparing in deliuering the truth. For, beeing abſent ſhee heard much, and beleeued it not: but, beeing preſent, contrary to her expectation, ſhee ſeeth more and doubteth not: but in admiration hereof ſhe ſaith vnto the King [d] *it was a true word, which I heard in mine owne Land of thy ſayings, and of thy wiſdome: howbeit I beleeued not*

[b] 2. Cro. 9. 1 2. King. 10. 1

[c] Virgil. Aneid. l. 4.

[d] 2. Cron. 9. 6.

their

their report, vntil I came, and mine eies had seene it: and behold, the one halfe of thy great wisedome was not tould mee: for thou exceedest the fame that I hard. Yea when she had cõsidered the house that he had built, and the meate of his table, and the sitting of his servants, & the order of his waiters and their apparell, his butlers and their apparell, his burnt offrings which he offered in the house of the Lorde, but especially his wisedome for which he was so famous and renowned: shee was so astonied, that shee presently brake forth into an exclamation, more liuely to expresse both the happines of his subiects in generall, and of his servants in particular: *happie are thy men, & happy are these thy servants, which stand before thee alway to heare thy wisedome.* Now least flesh and bloud, as by nature it is too prone & ready, should assume the glorie of these things vnto it selfe, the Queene of *Saba*, as if shee had beene rightly instructed in her duety to her

*Vers. 7.

Creator, refers them all to the first fountaine of all goodnes, even to the most high God from whence they came: & magnifying the Lord God of Jsrael for those admirable blessings which hee had bestowed vpō the King & his people, she saith as before I read vnto you, *Blessed be the Lorde thy God who loved thee to set thee vpon his throne as King insteede of the Lord thy God, &c.*

Verborum sensus. As if in other words she should haue said. O *Salomon*, when J consider the glory of thy house, the order of thy servants, the wisedome of thy selfe, I must needs say: *blessed* art thou in whom the highest is thus glorified, or rather *blessed be* the highest who hath thus glorified thee. Surely it is *the Lord* of power that hath done this, surely it is *thy God* in mercie that hath wrought these things. *Blessed be the Lord thy God.* Jt was not thy merite but his only *loue* thus to advance thee, not to an ordinarie place in the common wealth, but to his *owne throne to sit as king* in his chaire

chaire on earth, as vice-gerent or Lieutenant to himselfe the King of Kings in heaven. *Which loued thee to set thee vpon his throne as King insteede of the Lord thy God.* Yea heerein also did hee shew his loue to his people of Israel, in that hee gaue them not in his furie an vnwise king suddenly to overturne thē, but in his mercy a prudent governour constantly to continue, and *long to establish* the state of their common wealth. *Because thy God loved Israell to establish it for ever.* Know therfore & acknowledge O *Salomon* whence, and frō whō, thou hast receiued this dignitie: it is not the arme of flesh and bloud, but *he* the most high and mightie Jehovah, that *hath made thee King*, and that not to vex thy poore subiectes by tyranny and oppression, but to releeue the distressed, *to execute iudgement and iustice* among them. And this I take to be the true sense and meaning of these words. Wherein

1 A magnifying of God for *Salomon*, by the Queene of *Saba*, in these words, *blessed be ꝑ Lord, &c.*

2 A particular occasion specified, being *Salomons exaltation* to the kingdome of Israell, *to sit thee vpon his throne as king in stead of the Lord thy God.*

I obserue 3. general parts

3. The causes of *Salomons exaltation* being 3.

1. The cause impellēt, or rather moving the Lorde hereunto being 2. fold,

1. His loue to *Salomō* in these wordes *which loued thee.*

2. His loue to Israel, *because thy God loued Israel to establish it for ever.*

2. The cause efficiēt of this *exaltation* being God. *Therfore* HE *hath made thee King.*

3. The final cause set down in ꝑ last words to be, *to execute iudgment and iustice.*

Of these briefly in their order.

Blessed be the Lord thy God.] *Blessed*, this word as the learned haue obserued is many waies taken, and diversly vnderstood in the word of God. Sometimes it hath relation frō man to God, sometimes from God to man. *Benedicere nostrum* (saith Thomas) *idem est quod bonum recognoscere*, man is said to blesse God, when, through a thankefull acknowledgment of Gods blessings, he returneth al praise & glory to God for the same. So did *David* blesse God whē he sang his, *benedic anima mea domino* [g] my soule praise thou the Lord, and al that is within me praise his holy name. *Benedicere Dei est bonum facere & bonum infundere*, God is said to blesse mā when he powreth down vpon him, the gifts and graces of his mercie. And so the Lord, as we may read in the booke of *Genesis*, [h] promised to blesse Abrahā and his seed. A liuely place to confirme the truth of both, we haue set down by S. *Paule*, in his Epistle to the Ephesians blessed

[f] *Flac. Illyricus in Clau. scriptura.*

Thomas Aquinas in 2. Cor. 1.

[g] Psa. 103. 1

[h] Gen. 22. 15

i Ephe.1.3. i Blessed be God, euē the Father of our Lord Jesus Christ, which hath blessed vs with al spiritual blessings. Blessed be God, there in the first place man blesseth God: who blesseth vs with al spiritual blessings; there in the second place God blesseth mā. And in the first sense the worde *blessed* is taken in this place. *Blessed be the Lord thy God.*

The Lord] *the Lord* is a name of power and authority to signifie that it is he alone, and none other, that hath al absolute power, and soveraigne cōmand over heauen and earth, and the thinges therein contained, and giueth all kinde of commande to earthly Kings. It is in his power to dissolue kingdomes, it is in his power to bestow kingdomes, it was in his power to giue *Salomon* his kingdome, and therefore *blessed be the Lord* who made him a king. *Blessed bee the Lord thy God.*

Thy God] as the first title [*the Lord*] argueth Gods power to dispose kingdōs, so the seconde title [*thy God*] implyeth Gods

Gods loue to *Salomon* vpon whom hee did beſtow this kingdome, and therefore it was worth our obſervation, that ſhee calleth the Lord *Salomons God*, as if *Salomon* had had an eſpecial proprietie, and right in God. For as al the faithful children of God, reſting vpon that promiſe, [k] *I will be their God & they ſhal be my people*, may by good right terme the Lord *their God*, ſo eſpecially may everie godly king, by a more peculiar & proper right, as having receiued more excellent giftes, and a more principal ſpirit at his handes, ſay with *Thomas* in the Goſpel [l] *my Lord & my God. Bleſſed be the Lord thy God.*

[k] 2. Cor. 6. 16

[l] Ioh. 20. 28

But not to ſtand vpon every worde, the general doctrine of the firſt part is this. That for as much as the Queen of *Saba*, beholding ſo many bleſſings of the Lord powred vpon *Salomon*, doth preſently magnifie and extol the name of the Lorde for the ſame; that in like manner, *it is the duty of every faithfull Chriſtian, to take all occaſion, to magnifie*

The doctrine.

fie the goodnes of the Lorde for his blessings bestowed, as well on others as on thē selues. When *Nebuchadnezar* had his vnderstanding restored vnto him, and the honour of his kingdome, & his glory & beauty, he wanted not this grace, presently to take occasion hereat, in his own behalfe, to magnifie the Lord saying, [m] Now therfore I *Nebuchadnezar* praise, and extol, and magnifie the king of heauen. And the *blessed Virgin*, whē the angel had told her, that she should conceaue in her womb the Saviour of the world, and Elizabeth had seconded the certainty of this truth, without further delay tooke occasion hereat, for those so great mercies vnto her, to sing her [n] *Magnificat*, My soule doth magnifie the Lord. And what these haue done for themselues, others haue done in the behalfe of their brethren. So did the multitude, in the Gospel, magnifie God, for the cured infirmities of the weake. Whē they saw, saith the [o] text, the dūb speak, the māymed hoale, the halt

[m] Dan. 4 34

[n] Luk. 1. 46.

[o] Mat. 15. 31

halt goe, the blinde see, they glorified the God of Jsraell. So did the Elders magnifie God for the conversion of the Gentiles: for when *Paule* had tolde them, what thinges God had wrought among the Gentiles by his ministratiō, [p] they glorified the God of Jsraell. So did *Zacharie* magnifie God for the redemption by Christ: [q] Blessed be the Lord God of Jsrael for hee hath visited and redeemed his people. So did Saint *Peter* magnifie God for the regeneration of the faithful, [r] Blessed be God, euē the Father of our Lord Iesus Christ, who hath begotten vs againe to a liuely hope, by the resurrection of Jesus Christ from the dead. So did Saint *Paule* magnifie God for their comforte in tribulations [s] Blessed be God who comforteth vs in all our afflictions. So did *Melchi zedek* king of *Salem* magnifie God for *Abraham*, when he had rescued *Lot* frō the oppressors: [t] Blessed be the most high God who hath delivered thine enemies into thine hand.

[p] Act. 21. 20

[q] Luk. 1. 68.

[r] 1. Pet. 1. 3

[s] 2. Cor. 1. 3

[t] Gen. 14. 20

So

So did king *Hiram* magnifie God for
*1.King.5.7 *Salomons Exaltation*: * Blessed bee the Lord God this day who hath given to king *David* a wise son over this mighty people. So did king *David* himselfe magnifie the Lord for *Salomons Exal-*
v 1.King. 1 48 *tation*: v Blessed be the Lord God of Israel, who hath made one to sit on my throne this day euen in my sight. Lastly so did the Queene of *Saba* magnifie God for *Salomons Exaltation*, saying, as it is in my text, *blessed be the Lorde thy God*!

The vse. A doctrine to admonish and put euery of vs in minde, as at all times to magnifie the Lord for his blessings bestowed vpon our brethren: so especially at these times to laud & praise his holy name, for our *Salomons exaltation* to the throne of these his kingdomes. For if the Queene of *Saba*, that was but a stranger to king *Salomon*, & therefore not to receiue any benefite by his gouernment, did notwithstanding magnifie God for setting him over his people

of

of Jſraell: how much more ought wee & al the inhabitants of great Brittaine not aliens and ſtrangers, but euen naturall ſubiects and liege people to king *Iames*, offer vnto our God the ſacrifice of praiſe and thankſgiving, for placing him the Soveraigne Lord & king over vs. Eſpecially ſeeing that hereby wee receiue ſo many vnſpeakeable benefits and bleſſings at the hands of Almighty god. For to ſay nothing, becauſe much hath bin ſaid & more hath bin writtē, of that happy vnion of theſe famous kingdomes, of England and Scotland vnder one Soveraigne, ſo that of them it is verified, which was ſpoken of the tribes in the prophecie of *Ezechiel*, [x] I wil make them one people in the land, and one king ſhalbe king to them al, & they ſhalbe no more two peoples, neither divided any more henceforth into two kingdomes. To ſay nothing of that peace, peace the mother of plenty and proſperitie, which king *Iames*, like [y] the Doue with the Oliue branch in her mouth,

[x] Ezech. 37 22

[y] Gen. 8. 11

mouth, hath brought vnto vs, peace in entring vpon his owne without reſiſtãce, peace in poſſeſſing his own without diſturbaunce, peace in beeing at league and vnitie, as concerning civill affaires, with al Chriſtiã Princes in the world. To ſay nothing of the hope of a continual ſucceſſion, the royal offſpring and progeny wherwith the Lord hath plẽtifully bleſſed him, whervnto there is lately added [z] an other noble branch, and I hope hereafter there ſhall manie other ariſe out of the ſame ſtock, to the great ioy and comfort of vs all. To ſaie nothing I ſay of theſe and the like bleſſings: I wil only name one, and that is, the continuance of the Goſpell, & the ſincere preaching of the word of truth: a bleſſing far more excellent and more to bee eſteemed then all the reſt. For howſoever true relligiõ had a free paſſage, for many years togither amongſt vs, vnder the bleſſed and happy raigne of our late Queene *Elizabeth* of bleſſed memory: yet was it ever feared, that the

[z] The Lady Mary Chriſtened, *May.* 5. 1605.

the day of her death, ſhoulde haue brought forth the downe-fal & deſtruction of the Goſpell. Did not the profane Atheiſts, and the nullifidian Politicians of our land in that day, hope to haue made hauocke of our Church, & to haue cried with thoſe childē of Edō in the Pſalme, [a] Downe with it, downe with it even to the ground? Did not the popiſh favorites, and male-contented Recuſants of our Land, in that day expect a reſtoring of their trumperies into our temples, their roodloftes and altars, their maſſes and dirges, their beads and their crucifixes, their Auemaries and their holywater, & to haue ſeene the ſanctuary of our Siō, to haue become like the Romiſh Babylon, [b] a cage for every vncleane and hatefull bird? Laſtly, did not the Romiſh Runagates & Engliſh Fugitiues out of our land, in that day, looke to haue beheld their owne natiue Country given as a pray into the hands of her enemies & the crowne of this kingdome, to be ſet

[a] Pſ. 137. 7.

[b] Rev. 18. 2.

* Weſton de triplici hominis officio.

on the head of a ſtranger, a ſtranger both to the people of this nation, and alſo to the true faith of Chriſt Ieſus? But bleſſed bee the God of our Soveraigne, *Elizabeth* was no ſooner gathered to her fathers in peace, but king *Iames* did peaceably ſucceede her; who laboureth dayly to perfect that good worke, which his Siſter had ſo happyly begun, to defend the goſpell of Chriſt Jeſus, to maintaine the truth of religiō throughout his kingdoms, maugre the beards of al contradicting ſpirits whatſoever. And bleſſed be the God of our Soveraigne, by whoſe only providence the hope of al ſuch irreligious Atheiſts is fallyfied, the expectation of all ſuch Popiſh favorites is deceiued, the deſire of all ſuch curſed caytiffes is periſhed & brought to nought. And bleſſed be the God of our Soveraigne, who hath reſerued him for ſo good a purpoſe to baniſh and roote out all idolatrie & ſuperſtition, & to plant the true faith & goſpell of Chriſt, and the ſincere word of

of truth throughout the territories of his dominions. This is that great & excellent blessing indeed, euer to bee remembred, and never to be forgotten, which the Lord hath powred vpon vs of this Land, by his Anointed servant, and let al faithful Englisn harts magnifie the God of their Soveraigne for the same, as the Queene of *Saba* did for king *Salomon* in my text, and say: *blessed be the Lord thy God*: taking in their mouths the ditty of Davids song, wher with he cõcludeth one of his Psalmes: [d] Blessed be the Lord God of Jsraell, which only doth wondrous things: and blessed bee his glorious name for euer, & let al the earth be filled with his Majestie; Amen, Amen. and thus farre of my first note.

[d] Psal. 72. vers. 18. 19.

It followeth, *which loved thee*. Of the loue of God to king *Salomon* J shall haue occasion to speake when J come in the third place, to the causes of *Salomons Exaltation*. And therefore I will reserue this note to that place.

The second general obſervation, as you may remember, was the particular occaſion heere ſpecified which moued the Queene of *Saba* thus to magnifie the Lord, being *Salomons exaltation* to the kingdome of Iſrael, in theſe words, *To ſet thee vpon his throne as king in ſteede of the Lord thy God*. Where firſt ariſeth to be reſolved this doubt. Why the throne of Iſrael whereon *Salomon* ſate, is here tearmed *Gods throne: to ſet thee vpon his throne.*

A doubt reſolued.

I anſwer, it may be called *Gods throne* [c] either in a general, or a particular reſpect. Generally it may be called *Gods throne* and ſo may all the thrones and kingdomes in the world, and the reaſon is, becauſe he is King & Lord ouer the al and they are al in his hands and at his diſpoſing. For [f] the earth is the Lordes and all that therein is, the compaſſe of the round worlde and they that dvvell therein. And it is he that [g] beareth rule ouer all the kingdomes of men and giveth them to whomſoever he will. Or par-

[c] See Toſtatus on this Chapter.

[f] Pſal. 24. 1.

[g] Dan. 4. 22

particularly the throne of Jſrael may be called *Gods throne* becauſe in a more ſpecial māner God reſpected this people, as himſelfe witneſſeth, ſaying. [b] I wil ſet my tabernacle among you and my ſoule ſhal not loath you. Alſo I will walke among you, & I wil be your God and you ſhal be my people. Beſides infinite other places to this purpoſe in the word of God, wherein there is nothing more frequētly ſet down thē the ſingular loue and affection of Almighte God to this his people of Jſrael. So that king *Salomon* beeing advanced to the kingdome of this people, that were ſo neerely and dearely beloved of the Lord, may very fitly be ſaid to be *ſet on Gods throne inſteed of the Lord his God.*

[b] Leuit. 26. Iud. 13.

Whēce alſo we may obſerue the great honour and dignitie of Kings and Princes who are graced with ſo great glory as *to ſit on Gods throne*, and are enobled with ſo worthy a name as to bee *the Lieutenants and Vicegerents* of God here on earth, to be *inſteede of the Lord*

The doctrine.

their God. For truth it is, kings are no ordinary persons, their calling is no ordinary calling, their place no ordinarie place, their giftes no ordinary graces,
[i] 1. Sam. 10. 10 Their Spirit is the Lords Spirit.[i] From the day that *Samuel* Anointed *Saule*, *the spirit of the Lorde* came vpon him.
Their hearts are in the Lordes handes:
[k] Prov. 21.1 [k] *The Kings heart is in the hands of the Lord.*
[l] Iob. 36.7. Their waies are veiwed with the Lords eies:[l] *His eies* are with Kings in the throne.
[m] Rom. 13.1 Their power is the Lords power: [m] *the powers that be are ordained of God.*
[n] Rom. 13.6 Their office is the Lords office: [n] they are *Gods Ministers*,
[o] 1. Sam. 8.7 their contempt is the Lords contempt: [o] They haue not cast thee away but they haue *cast mee away*, that I should not reigne over them.
Their iudgementes are the
[p] 2. Cron. 19.6. Lords iudgements: [p] Yee execute the iudgments *not of man but of God*.
[q] Psa. 82.6. Their names are the Lords names: [q] I haue said yee are *Gods* and that ye are all the children *of the most high*.
Finally their throne is the *Lords throne*, as it is in my

text

text *to ſet thee vpō his throne.* Their authority is the Lords authority, ſo they are *inſteed of the Lord their God.*

Out of which doctrine ariſeth a double vſe. Firſt what duety for this kings owe vnto God. Secondly what duetie for this their ſubiects ow vnto thē. For firſt, are they placed *in Gods throne as kings inſteede of the Lord their God?* O how ſhould this admoniſh thē to haue alwaies the Lord of hoſtes before their eies whoſe perſons they ſuſtaine. O how ſhould this incourage thē to imitate Gods ſteps who ſitteth & iudgeth in the midſt of them. O how ſhoulde this teach them to haue no reſpect of perſons, but to iudge vprightlye betweene man and man, as the true Miniſters of the king of heauen. O how ſhould this put them in minde to be *as Gods* in doing good vnto their people; according to that

A twofolde vſe.

The vſe.

Alijs nocendo robur haud mōſtra tuū
Bene ſed merēdo, ſi deum ſequi velis.

They muſt not ſhewe that they are

kings in hurting of any, but rather in doing good to, and deseruing wel of al, they must make it manifest that they are in Gods place. Lastly how shoulde this shew them the limitation of their governement: For their power is not so absolute as though it were subordinate vnto none. I must confesse they haue absolute Soveraignty over men, and yet this is but a service vnder God [f] *omne sub regno graviore regnum est*, their thrones are vnder Gods throne, their dominions subordinate vnto his dominions, their earthly kingdoms below are subiect to the heauenly kingaboue. They are partakers of Gods excellent name, but not of his incomprehensible nature, they are the Vicegerents and Lieutenants, not the Copsemates and Companions of God himselfe, [t] they haue none in earth to commande them, but there is a God in heaven aboue thē that can [u] put his hooke into their nostrels, and his bridle into their lippes, that can [w] binde kings in chaines

[f] *Seneca in Thyeste.*

[t] *Imperator cum sis in terris neminem superiorem habes qui te cogere valeat: sed regem habes eum qui dominatur in cœlis Basilius Imperator ad Leonē filium*

[u] Esay, 37. 29

[w] Ps. 149. 8.

chaines, & nobles with fetters of yron. And therefore to thē I say with a good father, [x] *qui gentis potestatem timete potentiorem, qui in alto throno sedetis, altiorem.* You that beare the most Soveraigne power among men, feare the Lord the sole commaunder over you, you that sit in the highest throne of authority in the earth, feare the Lorde whose seate is in heauen and his throne far aboue al earthly Princes. [x] Chrysostome.

Secondly doe Kings and Princes *sit in Gods throne insteed of the Lord their God?* Learne hence then O yee subiects your duety and allegiance vnto your Soveraigne, hee is Gods Minister and therefore you must obey him, Hee is Gods Lieutenant and therefore you must honor him, he is founded by God ordeined by God, exalted by God, and therefore you must for conscience sake bow and bend vnto him. This doth S^t. *Peter* teach: [y] Submit your selues to all māner ordinance of man for the Lords sake. This doth Saint *Paule* teach [z], Let The 2. vse. [y] 1. Pet. 2. 13 [z] Rom. 13.

eue-

everie ſoule bee ſubiect to the higher powers, every ſoule muſt be ſubiect & therefore ſaith [a] one, hee that bringeth in an exception, vſeth but a deluſion, and the Apoſtle giueth a reaſon of this exhortation, *For there is no power but of God, and the powers that be are ordeined of God, and therefore hee that reſiſteth the power*, conſequently *reſiſteth the ordinance of God.*

[a] Bernard.

A note for Traytors.

A good *memento* to al domeſtical & diſloyal Achitophels, to al falſe harted and treacherous Abſolons, who like thē in Saint *Peter* [b] Deſpiſe government & ſpeake euil of thoſe that are in authority, and entertaine the thought of treaſon and conſpiracie againſt their owne Soveraigne Lord and King. Let them and all the curſed broode of ſuch wretched vipers know that Gyantlike, they lift vp their hands not only againſt man in earth, but even againſt God in heaven, and conſpiring againſt their Soveraigne Lord, they conſpire againſt the Lord of all Soveraignty, & rebelling againſt

[b] 2. Pet. 2. 10

gainſt their king, they rebel againſt the king of kings, in whoſe throne hee is placed.

Yea let the Church of Rome heere conſider wherher the doctrine of her followers and favorits be agreeable to the word of God. They fawne vpon & flatter Chriſtian Princes, they proteſt that [c] *No temporall thing in the worlde doth ſo repleniſh their harts with ioy as the advancement of their Soveraigne to the right of his imperiall Crowne*, and that they deſire to be reputed by him, *his moſt dutifull and loyall vaſſals*. And yet ſome of this ſect and faction haue not bin aſhamed to teach [d] *That kings may bee depoſed in many caſes either by the Pope or by their owne ſubiects*. And others haue affirmed that [e] *the Pope by the fulnes of his power may depriue kings and Princes from their kingdomes and Empires: & in temporall things exempt their liege people from their obedience to ſubiection vnto thē*. And ſome haue gone ſo farre in this kinde that without any

A note for Papiſts.

[c] See the Papiſts 2. Supplicatiō to the King & States. fol. 1. & 124

[d] *Toſtatus in* 1. *Reg* 11

[e] *Driedo li.* 1 *de libertate Chriſtian. cap.* 14.

any feare either to God or man, they haue not ſpared to belch out this poyſonful doctrine [f] *proditionem in principem non eſſe peccatum in Deũ*, that treaſon againſt a king, that is not Catholicke to their conceite, is no ſinne at all againſt almightie God. And that you may know their practiſe hath beene agreeable to this poſition, many are the teſtimonies, and ſundry the examples that might bee produced to this purpoſe. Witneſſe [g] *Benedetto Palmio* a Ieſuite who had a warrant to incite *William Parrie* to vndertake the murder of our late Queene *Elizabeth* of bleſſed memorie. Witneſſe *Hannibal Codretto* a Ieſuite who aſſured him that the true Church made no queſtiõ but that the fact was lawfull. Witneſſe *Guignard* a Ieſuit who tearmed the butcherie of *Henrie* the late French King *an heroicall Act and a gifte of the holie Ghoſt*. And wrote of the king who now there raigneth, that *if without armes he could not be depoſed, then they ſhould*

take

[f] *Everardus quidam è coll. Remenſi in Angliam emiſſus, ſed propter proditionem in Eliſabeth nuper Ang. Reginã ſuſpenſus eſt. Whitakerus in reſp. ad Epiſtolam Campiani.*

[g] See the anſwere to Dolman.

take vp armes against him, if by warre it could not be accomplished, that then they should murther him. Witnesse *Ambrose Verode* Rector of the Colledge of Jesuits in *Paris* who animated *Barriers* (as himselfe confesseth) to sheath his knife in the same Kings breast: assuring him by the living God, *that he could not doe an act more meritorious.* Lastly, witnesse insteede of all the rest the Commenter vpon the 7. booke of Decretals who commendeth all the Jesuites for plotting the death of Christian Princes whom hee calleth by no better a name then tyrantes, *tyrannos aggrediuntur* (saith he) *lolium ab agro dominico euellunt.* They set vpon tyrants, they pull the cockle out of the Lords field.

This is the practise of the Jesuits & and Seminarie Priests, this is the divelish doctrin of the Romish Synagogue, these bee the effects of their strict profession, these be the fruits of the Popish Religion. A toleration whereof they so earnestly seeke for in this our lande of

Great

Great Brittaine. But

O Lord God, as thou haſt given to my Soveraigne Lord the King a wiſe & an vnderſtãding hart to diſcerne their profeſſion: ſo continue in him a religious and a faithfull heart zealous for thy truth, that with a conſtant reſolution, he may, as hitherto hee hath done, reiect all ſuch their vngodly motions. And as hee is rightly tearmed, the Defender of the faith, ſo graunt good Lorde that he may ever and only defend that which is the true faith in his dominiõs, to the glory of God, the good of his Church, the peace of this Country, the ſafety of his Highneſſe Perſon, and to the cõforte of all his loving and loyall ſubiectes. Amen.

And as for all thoſe who thus make but a light matter to lay violent hands vpon the Lords Lieutenant, let me tell them that the Lord wil not ſuffer them

to

to escape vnpunished. For as *Moses* somtimes said vnto the Israelits:[h] what are wee? Your murmurings are not against vs but against the Lord: so say I vnto them all. What are Kings & Emperours, what are Princes and Potentates? Surely they are the Lordes Deputies and Commissioners: your murmurings and your conspiracies, your treasons and your rebellions: your wicked proiects & purposes, your vngodly designes and intendmentes are not against them but against the everliving God. And therefore if those children [i] were destroied with beares that mocked the Prophet of the Lord: certainely they shall not escape the vengeance of Gods heavy hand that curse in their hearts the Vice-gerent of the Lorde. And if *Core*, *Dathan* & *Abiram* [k] were swallowed vp quicke for murmuring against *Moses* whō the Lorde had placed over them: surely they shal not be free frō a severe & feareful iudgment, that rebel against the Anointed of the Lord

[h] Exod. 16 8

[i] 2. King. 2. 29

[k] Num. 16, 32

Lord whom hee hath exalted to ſit on his owne throne as hee did *Salomon* in my text, of whom it is here ſaide, *Who loved thee to ſet thee vpon his throne a King inſteede of the Lord thy God.*

The 3. generall note containeth in it the cauſes of *Salomons Exaltation* beeing three, whereof the firſt is the cauſe impellent, or rather moving the Lord herevnto, to wit Gods loue partly to *Salomon* and partly to Iſrael. Firſt Gods loue to *Salomon* is ſet downe in theſe words, *which loved thee.*

I wil not heere ſtand to confute the raſh and vncharitable cenſures of thē, who affirme that *Salomon* (of whom it is here ſaid in my text that *the Lord loved him*) died in his ſinne, and therefore is to bee reputed among the damned. Only this much let me tell them that I finde in the word of God that *Salomon* was a figure of Chriſt, the Penman of the holy Ghoſt, one of the vviſeſt men that ever was, one of the holy Prophets, a man whom God *loved*

as

as it is in my text: and therefore as S^t. *Paule* concludeth that [l] *Iacob* was elected becauſe he was *loved* of the Lord: ſo mee thinkes I might alſo truely conclude that *Salomō* was elected becauſe it is here ſaid, *the Lord loved him*: ſeeing [m] thoſe whom the Lord loued, vnto the end hee loued. But I omit the controverſie.

[l] Rom. 9. 13

[m] Ioh. 13. 1

Which loved thee. The cauſe that mooved God to exalte *Salomon* to the throne of Iſrael was not any extraordinarie merit and deſert in him, but his owne *loue* and mercy towards him. For it fared in this with King *Salomon* as it did in the like with his father *David*. *David* was but [n] a little one and a keeper of ſheep, and yet ſuch was the loue of God vnto him, that he made choice of him to be King of Iſrael [o] rather thē of *Eliab* or *Abinadab*, or *Shamma*, or the reſt of thoſe 7. Sonnes of *Iſha* that were of greater accompt in the eies of the world. And ſo was it with *Salomon* in this place. He was not *Davids* onlie

The doctrine.

[n] 1. Sam. 16. 11

[o] Verſ. 12.

Sonne, for he had many others beſides him, neither was hee his eldeſt ſon, for he had many others before him. And therefore in the ordinary courſe of ſucceſſion the kingdome appertained rather to others then vnto *Salomon*. But beholde, God who neither reſpecteth prioritie of time nor precedencie of place, nor the outwarde appearance of perſons, out of his *loue* to *Salomō* made choice of him before al the reſt. This is witneſſed by king *Dauid* himſelfe ſpeaking to the Princes of Iſrael: P As the Lord God of Iſrael, ſaith he, choſe mee before al the houſe of my father to bee King over Iſrael for euer (for in Judah woulde hee chooſe a Prince, & of the houſe of Judah is the houſe of my father, and among the Sonnes of my father, he delighted in mee to make mee King over al Iſrael.) So of all my ſons (for the Lord hath giuē me many ſons) he hath even choſen *Salomon* my ſonne to ſit vpon the throne of the kingdome of the Lord over Iſrael. So that by this

P 1. Cron. 28. 4. 5.

it

it appeareth that [q] it was not *Salomons* merite, but only the Lordes mercy and favour that advanced him to this estate and that therefore the Queene of *Saba* doth here very wel ascribe it vnto gods loue, saying, *which loved thee.*

[q] See Peter Martyr on the 1. Kings 10.

And what is true of *Salomon in hypothesi*, is most true *in thesi* of al kings & Princes whatsoever. Haue they manie Seigniories & dominions vnder their commaunde? Haue they the titles of Soveraignety and superiority over manie kingdomes and countries? Hath the Lord enlarged the bounds of their government by the addition of other nations? Yet they must remember, that it is not the desart of their qualities, the merite of their vertues, the nobilitie of their stocke, the honour of their house the bloud-royal of themselues & their progenitors but the meere mercie of the Almighty that hath raised them to this height of earthly happinesse. It is the Lordes *loue* not their merite that hath lifted them from the dust of the

ground to make thē weare a diadem of gold. It is the Lords *loue* not their merite that hath made them of men in nature to be Gods in name, of beeing the same flesh & bloud with their brethrē, to rule & raigne by power and authoritie over their brethren. It is the Lordes *loue*, not their merite, that when they were servants and subiects vnto many, hath placed them the sole superiors & soveraigne commaunders over all. For as the Lord commaunded it should be told to those 5. Kings, the king of *Edom*, & the king of *Moab* and the king of the *Ammonites*, and the king of *Tyrus*, and
Iere. 27. 5. the king of *Zidon*: that [r] hee had giuen the earth to whōsoever it pleased him: so may it be truely told al the kings and Princes in the worlde, that vvhether they be kings of many or of few natiōs, they haue no more thē what it pleased the Lorde to bestowe vpon them, they haue no more then what it pleased the Lorde out of the rich treasures of his mercie to crowne them withall. And there-

therfore aſcribing al vnto gods *loue*, let them all with the fowre and twenty elders in the revelation [r] caſt down their crownes before him that ſitteth vpon the throne, and worſhip him that liues for evermore: & acknowledging their owne vnworthines confeſſe that God and God alone is to be praiſed, and that to him alone belongeth glory and honour and power, who without anie the leſt merite of theirs, of his owne loue, meere mercy and free favour, hath raiſed them to his ſeate of glory, hath ſet them vpon his throne of maieſtie, and made them kings and rulers over al his people. The vſe. [r] Rev. 4.10.

Now as the cauſe of *Salomons Exaltation* is heere aſcribed partly to Gods loue vnto him, ſo it is alſo partly to bee attributed to his loue to Iſraeil in the next words, *becauſe thy God loved Iſrael to eſtabliſh it for ever.* Whence wee may gather this coucluſion. [t] *That it is an vndoubted argument of Gods exceeding loue vnto that people, and an aſſu-* The doctrine. [t] See Pellican Oſiander & Toſtatus in 1. King. 10.

rance of the eſtabliſhing of their eſtate, to whom he giveth a Salomon, a wiſe & a prudent King to raigne over them. So
[u] 2. Cron. 2. 11. ſaith *Hiram* king of *Tyrus* "Becauſe the Lorde hath loved his people hee hath made thee king over them. As if hee ſhould haue ſaid, herein doth the Lord manifeſt his loue indeed to his people of Iſrael, & that he will for a long time continue the ſtate of their common-wealth, in giving them ſo wiſe a Prince to execute iudgement and iuſtice among them. On the contrary there is no more manifeſt ſigne of the wrath of God vnto a nation, and of an vtter deſtruction therof, then when he placeth vnwiſe, and ignorant, and ſimple Princes and gouernours over it. And therfore the Lord by his Prophet, for the ſin of the people threatneth this iudgment, as we may read in the Prophecy
[w] Eſ. 3. 4. of Eſay. "I wil ſaith he appoint children (not only in age, but in wit and knowledge) to bee their Princes, and babes ſhal rule over them. But marke the ſe-

quel

quel heereof, as it is set downe in the next words [x] The people shal bee oppressed one of an other, and every one by his neighbour, the children shal presume against the Ancient, and the vile against the honorable. Thereby giving vs to vnderstande that nothing but rebellion & oppression, confusion & desolation, and a meere anarchie is to be expected in those kingdoms where the Princes thereof are voide of wildome, discretion, and vnderstanding. So that wisedome in the King, vpholdeth the kingdome, and the want thereof bringeth a woe vnto the same. [y] A wise king is the stay of the people, for in his wisedome the commō-wealth is established, but [z] an vnwise king destroieth his people; for by his folly the commō wealth is overturned. The one is the token of Gods favour, the other of his furie vnto a nation.

[x] Verse. 5.

[y] Wis. 6. 24.

[z] Eccl. 10. 3

The consideratiō wherof may stirre vp in vs al a thankfull remembrance of the greate mercies of Almighty God

The vse.

who of his infinite loue to vs his people hath placed so wise & so learned, so intelligent and so peaceable a *Salomon* ouer vs, therby assuring vs (if our sinnes crosse it not) that in king *Iames* he vvill establish the throne of these kingdoms for ever, and God grant it may be so established in him & his royal offspring, that of them there may never bee one wāting to governe this people, to sway this scepter, to sit vpon this throne so long as the sun & moone endureth. Amen.

The second cause of *Salomons exaltation* is the efficient cause, and that is none other but Almightie God. *Hee hath made thee king*. So that the doctrine is this, *It is God & God alone that is the founder of Kings*. It is a true saying which a learned [a] Father hath that earthly kings haue Soueraigne authority over men belowe, *sed non sine illa quæ est desuper, potestate*. But they haue it not from themselues but frō the celestial power that is aboue. For if eve-

The doctrine.

[a] *Cyrill. cateches. 8.*

ry

ry good giuing & euery perfect gifte is from aboue, & commeth downe from the father of lights as S^t. *Iames* [b] speaketh: then certeinly this wonderful and super-excellent gift of ruling & gouerning Gods people doeth proceede not from flesh and bloud, but from the diuine spirite not from man in earth, but from god in heaven. And therfore whē *Moses* was to bethink himselfe of a gouernor for the people, he did not cōsult with man, but he praied vnto the Lord: saying, [c] Let the Lord god of the spirits of al flesh appoint a man ouer the congregation, who may goe out and in before them, and lead them out and in, that the congregation of the Lord bee not as sheepe which haue not a shepheard. And in an other place it is saide, [d] When thou shalt come vnto the land which the Lorde thy God giueth thee, & shalt possesse it & dwel therin, thou shalt make him King ouer thee, whom the Lord thy god shal chuse. This king *Dauid* acknowledged, [e] Thine O Lord is

[b] Cap. 1. 17.

[c] Num. 27. 16. 17.

[d] Deut. 17. 14. 15.

[e] 1. Cro. 29. 11. 12.

is greatneſſe, and power, and glory, & victorie, and praiſe: for al that is in heauen and in earth is thine: thine is the kingdome O Lord, and thou excelleſt as head over all. Both riches and honor come of thee, and thou raigneſt over al and in thine hand is power & ſtrength, and in thine hand it is to make great, & to giue ſtrength vnto all. This king *Salomon* acknowledged, [f] Thou haſt ſhewed great mercy to *David* my Father, & haſt made mee to raigne in his ſteede. This *Cyrus* king of *Perſia* acknowledged, [g] All the kingdomes of the earth hath the Lord God of heauen giuē me. This the very heathens thēſelues confeſſed, [h] ἐκ δὲ Διὸς βασιλῆες, ſaith one of their Poets, Kings proceed from God. And *Neſtor* in [i] *Homer* tolde a King, Ζεὺς κῦδός τε, that it was God that gaue him that honour. And it is God and God alone (as *Hannah* in her ſong affirmeth) [k] that raiſeth vp the poore out of the duſt, and lifteth vp the begger from the dung-hill, to ſet them among

[f] 2 Cron. 1. 8.
[g] 2. Cron. 36. 23.
[h] *Callimachus.*
[i] *Iliad. a.*
[k] 1. Sam. 2. 8

mong Princes, and to make them inherite the seat of glory.

For howsoeuer Satan arrogate this prerogatiue vnto himselfe of bestowing all earthly kingdomes on whomsoeuer he will, as wee read hee did in the Gospel: saying, [l] All these will I giue thee, &c. Yet as *Irenæus* an ancient Father very well answereth, [m] *mentitur Diabolus; cuius enim iussu homines nascuntur, huius iussu & reges constituuntur*: the Diuel as he was a liar from the beginning, so in this hee lyeth most shamefully, to say that the gift of kingdomes belongeth vnto him. For that God who at the first made al mẽ, made also some to be Kings and Princes. By him kings doe raigne (saith *Salomon*, [n] one of the wisest kings that euer was) and Princes decree iustice. And the Psalmist telleth vs, that [o] Promotion commeth neither from the East, nor from the West, nor yet frõ the South. For why? God is the iudge, hee putteth downe one, & setteth vp an other.

[l] Math. 4. 9.

[m] *Aduersus hæres. Valentini. li. 5.*

[n] Prou. 8. 15

[o] Ps. 75. 7. 8.

It

It was somtimes said of *Nebuchadnezzar* that [p] whom hee would hee set vp, and whom he woulde hee cast downe: but it is alwaies much more true in the Almighty, who [q] is, *rex regum & dominus dominantium*, the King of Kinges, and Lord of Lordes, that hee exalteth whomsoever it pleaseth him, and he casteth downe all those whome it seemeth good vnto him to bring to destruction. He translated the kingdome of Israell [r] from *Saule* to *David*. The kingdome of *Iudah* to [s] *Nebuchadnezzar*, the kingdome of the *Caldeans* to the [t] *Medes* and *Persians*. In a word, [u] He taketh away kings, and hee setteth vp kings. So that the truth of this doctrine is most manifest and apparant. *All Kings and Princes are founded by God, and it is the Lorde alone that hath exalted them all vnto the throne*. All say. For as he sendeth good Princes to promote his worship: so doeth hee oftentimes also [w] stirre vp the spirite of wicked Princes to doe his will. And our

[p] Dan. 5. 19

[q] 1. Tim. 6. 15.

[r] 1. Sam. 16.

[s] Ier. 27. 6.

[t] Dan. 5. 28

[u] Dan. 2. 21

[w] 2. Cron. 36. 22.

owne

owne Poet can tell vs as much:

[x] *Princeps siue bonus seu malus a Iove:*
In pœnam malus est in pretium bonus:
Patris dextra bonus, læua man⁹ mal⁹.

[x] D. Guinn in suo Nerone.

Good and euill Kings are sent of God. The one from the right hande of Gods mercie to incourage vs in good, the other from the left hand of his iustice to punish vs for sinne. And therefore saith Saint *Augustine*, [y] He that gaue the Romanes *C. Cæsar*, a most gentle Prince, gaue thē also bloudy *Marius* a cruell tyrant. Hee that gaue them the two *Vespasians*, the Father and the Son sweet Emperours, gaue them also *Domitian* a bloudy persecutor. He that gaue them *Augustus* the mirrour of mē for humanitie, gaue also *Nero* the monster of men for crueltie. Hee that (as it is in the Ecclesiasticall historie) gaue *Constantine* a relligious Emperor as a foster-father vnto the Church: gaue also *Iulian* a false and cursed Apostate vnto the same. Lastly, he that is saide in my texte to haue made *Salo-*

[y] De Civitate Dei Li. 5. cap. 21.

[1] Dan. 4. 29

mon King, is elſe-where truely ſaid, [1] *To beare rule over all the kingdomes of men, & to giue them to whõſoeuer he pleaſe.* Sometimes to godly & religious Princes, ſometimes to barbarous and cruel tyrants.

The vſe.

And is this euen ſo? Is it God, and God alone that hath exalted all Kings and Princes vnto their throne? Hath hee giuen them their Soueraigne commaunde and authoritie? Let this then ſerue for an inſtruction to all Princes and Potentates in the worlde. Hath God thus rayſed and exalted them vnto the throne? Let them not then attribute this to the meanes either [2] of fortune, or of deſtiny, or of the courſe of the ſtars, but only to the prouidẽce of Almightie God. Yea let them not ſay with themſelues, that their owne vertues and deſarts, their owne wealth and ſubſtance, their owne proweſſe & valour, the point of their ſworde, the multitude of their men, the ſtrength of their bodie, the pollicie of their wit, hath

[2] *Non fato, non fortuna non aſtrorũ curſu, ſed diuina prouidentia regna cõſtituuntur humana. Aug. de Ciuitate Dei. Lib. 5. cap. 1.*

hath brought this to passe, but that the Lord hath done great things for them, that the Lord hath magnified them in their dominions. And therefore ascribing all vnto God, let them all acknowledge that to him alone belongeth greatnesse and glorie, riches & honor, Soveraignty and superioritie: & that he alone is to be praised and honoured, magnified and worshipped, who hath founded all kingdomes, whose dominion, as the Prophet speaketh, is from everlasting, and his kingdome from generation to generation. [b] Dan. 3. 33

The third and last cause is the finall cause of *Salomons exaltation*, & that is set downe in the last words of my text, to be, *to execute iudgement and iustice.* Whence we may gather this doctrine *that the calling of Kings and Princes is not an idle speculation, but therefore are they exalted vnto the throne, to be exercised in this great chardge of executing iudgement and iustice. To execute iudgment*, saith [c] one, is to condemne & punish The doctrine. [c] *Illyricus.*

nish the wicked and those that are guilty of great crimes. *To execute iustice* is to free the innocent, and to defend the from the iniuries of their oppressours.

[d] Iob.29.14 15.16 17. So did *Iob* [d] *execute iudgement*, in punishing the oppressour, and breaking the iawes of the vnrighteous man: *and iustice* in defending the poore and helping the friendles. Or, *to execute iudgement*, as others [e] do expound it, is, diligently to heare causes without preiudicate impiety, and diligently hearing, iudiciously to examine them without sinister obliquity, and iudiciously examining, sincerely to iudge them without vniust partiality. *To execute iustice*, is to see that put in execution which is rightly iudged: that peace therby may bee purchased to the innocent, and punishment thereby inflicted on the nocent, and iustice thereby indifferently administred vnto all. So did King *David execute iudgement*, [f] *rectè sententiando*, in rightly pronouncing the sentence: *and iustice, debite exequendo*, in duely

[e] *Hugo Cardinalis. in Jer.22. Tostatus in 2. Cron.9. Bullinger Concione 75 in Jer.*

[f] *Nicolaus de Lyra in 2.Sam.8.*

duely putting the same in execution.

A king then is said, *to execute iudgement and iustice* both together, when according to that in the Prophecie of [s] Esaie, hee vpholdeth an vpright gouernement, both in policy, and religion, throughout his dominions, executing *iudicium iustitiæ, iustitiam iudicij & semper iustitiã in iudicio*, the iudgement of iustice, and the iustice of iudgmente: and alwaies iustice in iudgement. Not iudging without the lawe, least he prooue vnreasonably affectionate. Not iudging against the law, least he prooue vnsatiably tyrannicall; but iudging aright according vnto law and conscience, that so he may proue an indifferent iudge betweene man & man: not straying all to the highest extremitie of iustice, least hee be too cruell, not giving vp all to the looseſt raines of libertie, least he be to remisse: but so making lenity to qualifie the sharpnesse of severitie, & severity to sharpen the mildenesse of lenity, that both of

[s] Esay 32. 1.

them togither may make vp & perfect the ſweete conſort and harmony of a Chriſtian pollicie. For as the Cherubin in the [h] Prophet had two faces, the face of a man and the face of a Lyon: ſo [i] a king muſt haue theſe two vertues as vnſeperable companions in the execution of *iudgment & iuſtice*: He muſt haue mercy which as the face of a man looketh cheerefully to cõfort the good and hee muſt haue ſeueritie which as the face of a Lyon looketh rigorouſlie to daunt the wicked: & therefore [k] the Kings of Ægypt had this Hierogliphically expreſſed in their Scepter; [l] on the top whereof was engrauen a Stork to ſignifie pitty and compaſſion to bee extended to the penitent, and on the bottome thereof an vgly Sea-monſter to ſignifie iudgement and revenge to be executed vpon the obſtinate. Both of them putting all Kings & Princes in minde to imbrace clemencie and mercy in the midſt of iuſtice, and yet in the midſt of milde and gentle compaſſion

[h] Ezc. 41.19

[i] *Hector Pintus in dialoge de iuſtitia*

[k] *Idem in ca. 2. Dan.*

[l] *Quoddam huiuſmodi ſceptrum fuiſſe Romæ ſculptum in tabula ænea antiqua aſſeris Pierius Valer. in Hieroglph.*

to

to exercise sometimes the rigor and severitie of iudgement. This is the way wherin godly rulers must walke, this is the path which they must tread, this is that equall temperature and true proportiō of iustice that is required in the duety of al Kings, who are therfore advanced vnto the throne that they may *execute iudgement and iustice.*

But some may say doth this duty belong vnto kings? Will you haue them in their owne persons to sit in the seate of iudgement, and to decide causes and controversies between man and man? For answere wherevnto I say this were too great a burden for one: especially that is the Soveraigne Lord and King over several countries. Although I am not ignorant that antiquity doth often tell vs of many Kings that haue vsually sitten in iudgement in their owne persons. It is reported of *Octavius Augustus*,[m] that himselfe dayly sate in iudgment, many times till it was far in the night. Yea when he was sicke & weake

Obiection

Answere.

[m] *Suetonius cap.* 33.

in body he caused his bed to be laid vp-
on his iudgement-seat whereon he lay
while matters were decided betweene
[a] Lib. 18. c. 6 man and man. And *Iosephus*[a] writeth
of *Philip* brother to *Herod Antipas*
that such was his care to performe this
duty that euen whē he walked abroad,
or iourned, hee woulde haue his seate
or chaire to be in a readinesse whereon
(if any occasiō were offered) he would
rest himselfe and determine the causes
[b] Cic. offic. Lib. 2. of his subiectes. But as the[b] *Romane*
Orator noteth, *cum ius aequabile ab vno*
viro homines non consequerentur, &c.
When it grew both tedious and trou-
blesome for one to iudge all men, & for
all to receiue their right from one man,
according to that of *Iethro* vnto *Moses*
[c] Exod. 18. 18. *If thou both weariest thy selfe greatly &*
this people that is with thee, for the
thing is to heauy for thee, thou art not a-
ble to doe it thy selfe alone: hence it
came to passe that lawes were inven-
ted, and sundry iudgement-seats in se-
ueral quarters established, and iudges

and

and Magistrates and other officers vnder the king appointed as his Lieutenauntes to see those thinges executed which he commaunded. And therefore [q] some read my text, not as otherwise ordinarily it is read, *vt facere iudicium & iustitiã*: that thou shouldest *execute iudgement and iustice*, as presupposing the king should doe it in his owne person, but, *vt esses causa faciendi iudicium & iustitiam*, that thou shouldest bee the cause of *executing iudgement and iustice*: that is, that thou shouldest cause both iudges and magistrates and other officers vnder thee to perfourme this duety. And yet this great chardge of iudging aright Gods people is not so to be transferred to vnder officers, as though it did not at all appertaine vnto the King. For *Salomon* knewe it by his owne experience, that [r] the king that sitteth in the throne of iudgement, chaseth away all evill with his eies: and his very presence in those places doth oftentimes expel the

[q] As namely the Chaldee Paraphrase.

[r] Pro. 20. 8.

occasion of al corruption. And it was
Antoninus Caracalla. the speech of a wicked Emperour and the voice of a beast rather then of a mā to say, that *it did not belong to the office of a king to decide the controversies of his subiects.* And not much differing frō him was that king, whither it were *Demetrius*, or *Philip*, or *Hadrian* (for of them al I finde it recorded) who, when he told a woman that his leisure would not suffer him to heare complaints, had this answer returned him, *noli ergo imperare*, be not any longer then a king. Therein implying this much, that it is of the essence of a King to redresse the wrongs of his people. And a woman euen the Queene of *Saba* told *Salomon* in the y text as much, that therfore God had made him King, *to execute iudgement and iustice.*

Here then al Kings and Princes may see the finall cause why God hath chosen them from among their brethren, to rule and governe his people. Beholde, he made them not Kings to liue

in

in riot and luxurie, like those [t] voluptuous Princes, he made them not kings to tyrannize over their poore people, like those [u] bloudy Princes, hee made them not kings to boast and bragge of their greatnesse, like that [w] vaine-glorious Prince. He made them not kings, to liue at their ease, as though they had now nothing to doe: for *Alexander*, a heathen king could say, that to thinke so, was a [x] servile and base conceit. Hee made them not kings, to inrich themselues with immoderate exactions vpon their poore subiects: for kings must thinke [y] the riches of their people, their best treasure. He made them not kings to respect themselues alone: for as *Tully* told *Cæsar*, [z] a due regarde by them is to be had of their subiects, that they may liue happily, and peaceably, vnder their government. In a word, he made them not kings, ambitiously to affect outward pomp and external greatnes, securely to giue over themselues to their pleasures and delights, wantonly

[t] Eccles. 10. 16.

[u] Eze. 22. 27

[w] Dan. 4. 27

[x] *Seruile est dedere se voluptatib. &c Johannes Monachus in vita Alexandri.*

[y] Βασιλικὸν σωφρ. lib. 2.

[z] Lib. 5. de rep.

to misspend the great blessings of God bestowed vpon them: but if you vvill know the principal cause indeede, why the Lord hath made them great, it is set downe in my text to bee *to execute iudgement and iustice.*

These two, as *Tiberius Constantinus* the Emperour [a] tolde his sonne in law, are *pracipua optimi Imperatoris insignia*, the speciall ensignes, or tokens of the best Emperour. Both of them making one absolute forme of iustice, which is as necessarie in the politicke bodie of a kingdome, as the soule in the naturall body of a man. For as [b] one in *Diogenes Laertius* answered, ἄρχων ἐστὶ τοῦ θεοῦ εἰκὼν, νόμος δὲ ἄρχοντος ἔργον, δίκη δὲ νόμου τέλος. The king is the image of God, the law is the worke of the king, and iustice is the end of the law. By this [c] the throne is established, [d] by this Citties and Common-wealths are governed: and without this, what are al kingdoms but [d] *latrocinia*, the dennes of theeues, as a Father calleth them, and everie Citty

[a] *Aimonius lib. 3 ff. de gestis Francorum, c. 35.*

[b] *Heraclitus Ephesinus.*

[c] *Pro. 16. 12*

[d] *Autor lib. ad fratres in eremo, cr. 31*

Citty, like that citty in *Plutarch*, which was called [e] πονηρόπολις, the Citty of the wicked, where the lewder sort of people were assembled, and did what they list. So that the king must be the man, who vnder God, is to minister a medicine to these maladies, and a salue to these soares, and a remedie to these diseases of a common-wealth. He must represse the insolent, reproue the arrogant, pul downe the rebellious, defend the weake, mainetaine the friendlesse, incourage the vertuous, and in a due proportion administer iudgement, and iustice vnto all. So saith the Lorde by his Prophet, [f] goe downe to the house of the king of Judah and say, heare the word of the Lord O king of Iudah, that sittest vpon the throne of *David*, thou and thy servants, and thy people, that enter in by these gates. Thus saith the Lord, *execute yee iudgement and iustice*, & deliuer the oppressed frō the hands of the oppressor: and vex not the strāger, the fatherlesse, nor the widdow, doe

[e] *Plut. de cupiositate.*

[f] Ier. 22. 1. 2. 3. 4. 5.

doe no violence, nor ſhed innocent bloud in this place. For if yee doe this thing, then ſhall the king ſitting vpon the throne of *David*, enter in by the gates of this houſe, and ride vpon chariots, and vpon horſes, both he, and his ſervants, and his people. But if yee wil not heare theſe words, I ſweare by my ſelfe, ſaith the Lord, that this houſe ſhal be waſt. An excellent patterne of a kings duety, containing in it a feareful iudgement to al oppreſſing tyrants, & a moſt comfortable encouragement to al godly and vertuous Princes.

The vſe. To come then to ſome particular vſe and application of the doctrine, delivered in this point. Hearken to it ô yee Princes that ſit vpon the throne of Almighty God, & are the Lieutenants of the moſt High here on earth, for to you principally doeth it appertaine. Would you eſcape the heauy vengãce of Gods wrath, which tyrants haue taſted, & would you enioy the manifold bleſſings which godly Princes haue, & doe

do receaue at the hands of the Almightie: you muſt then remember what dutie the Lord here requireth of you: To maineraine the cauſe of the friendleſſe, to right the wrongs of the fatherleſſe, to cruſh and quel the ſpirites of prowd oppreſſours, *to execute iudgement and iuſtice*, throughout your dominions. Theſe things if yee doe (the Lord hath ſpoken it, who is truth it ſelfe) you and your people ſhall proſper in all your waies. But if you caſt behinde you this duety and neglect the wil of your God herein, the Lord hath ſpoken it, his prophet hath pronounced it, and God forbid I ſhould conceale it, what elſe can you expect but a feareful deſtruction, and deſolation. If therefore Gods mercies wil not perſwade you, yet let his iuſtice enforce you, if his manifold bleſſings wil not incite you, yet let his heavy iudgements compel you to regarde this chardge of the Almightie. And if the voice of a ſinful man cannot moue you, yet let the voice of the everliving

God

God (whose Anointed you are) ever rowse & awake you to the performãce of that which in my text is required of al kings, *to execute iudgement & iustice.* Let bloudy tyrants doe all to the vtter ruine and destruction of their people: yet they that wil be accompted godlie and vertuous Princes, doe, & must doe al for the [g] safegard of their people. Let bloudy tyrants be vnto their subiects as shipmasters to their Gally-slaues, yet godly Princes must be vnto their subiects (as it was said [h] of *Traiane*) as fathers vnto their children. Let bloudy Tyrants thinke, that their people were ordained as a praye for their passions, yet godly Princes must thinke that thẽselues were ordained for the peace of their people. Let bloudy tyrants force reverence from their subiects by feare, yet godly Princes must establish obedience in their subiects by loue. Lastly, let bloudy tyrants delight to greeue al by wrong and oppression: yet godly Princes must seeke to content al by *ex-*

The difference betweene a King and a tyrant.

[g] Βασιλευς ἀγαθὸς ἐπὶ σωτηρίαν πανταποιεῖ Procopius in Es. 32.

[h] Tu cum civibus tuis quasi cum liberis parens viuis Plinius de Traiano.

ecu-

ouing iudgement and iuſtice, in al the corners and quarters of their kingdomes.

I muſt confeſſe that many are the ſleights, and diverſe the aſſaults, and infinit the inſtrumēts of Satan to hold and hinder good and vertuous Princes from theſe dueties. For (to ſay nothing of fawning and flattering paraſites, the corrupters of Kings, the caterpillers of Courts, and ruines of Realmes, of whō the Prophet ſpeaketh [1] they make kings glad with their wickedneſſe, and the Princes with their lies.) There are many curſed *Machiavels*, and cunning *Politicians* in the world, that will be ready to perſwade kings, *that theſe matters of executing iudgement and iuſtice, belong only to private men, & that it is ill beſeeming the ſtate of Princes to deale in poore mens cauſes, and that to keepe thēſelues alwaies from the acceſſe of their ſubiects is the next way to make them great*. But let al Chriſtian Princes that feare God ſtop their eares to al

[1] Pſal. 7.3.

Wicked policie.

ſuch

such divelish policie, and banish from their courts all such irreligious Counsellors, and plant in their roomes men dealing truely and fearing God: that by this meanes their Courts (as it was said of the Court of [k] Valerian the Emperour) may be fraught and furnished with godly men, and made the Church of God. And let them ever thinke it their greatest honour, and the crowne of their reioycing, to heare the complaints of their poorest subiect, and to protect him from the iniuries of his mightie enemies: following the example of *Valerius*, who is commended by *Plutarch*, [l] for giving easie accesse and audience vnto all that came to speake with him, & especially for that hee disdained not to heare poore mens causes. And worthy is that councel, and to be imbraced of al religious kings, which our Soveraigne Lord the king hath given to his son our most hopeful young Prince. [m] *Embrace*, saith he, *the quarrel of the poore and distressed, as your owne*

[k] *Aula Valeriani erat referta pijs viris, & Ecclesia Dei facta est. Euseb lib. 7. cap. 9.*

[l] *Plut. in vita Valerij Publicola.*

[m] Βασιλικ. *lib. 2.*

par-

particular, thinking it your greatest honour, to beat downe the hands of prowde oppressors. Care for the pleasure of none, neither spare yee any paines in your owne person, to see their vvrongs redressed. Remembring the honourable stile given to my grand-father of worthy memory in being called the poore mans king. And not vnlike this, was the councell which the Emperour *Basil* gaue to his Sonne *Leo*, [n] that he should not disdaine some time to liſten to the complaint of the poore, and to giue them comfortable words. *Nam vel vnum principis verbū, &c.* For one cheereful word from the mouth of a king doth more comforte a poore simple soule, then many giftes. And therefore the summe of his adviſe is, [o] *Etsi propter regni terreni celsitudinē facilis aditus non es, at propter regni cœlestis spem accessus ad te pateat omnibus.* Although by reaſon of the ſtate of this earthly kingdome, thou canſt not ſo easily graunt acceſſe vnto thy ſubiects: yet for that thou thy ſelfe art to hope to haue

[n] *De equitate cap. 51*

[o] In the ſame chapter.

haue acceſſe to the preſence of the king of heauen, do that to man in earth as thou wouldeſt haue God do to thee in heaven. Vouchſafe to admitte thy poore brother into thy preſence, that thou maiſt one day bee admitted into the preſence of God, and his holie Angels. Vouchſafe to open thy eares to his ſupplication, that God may open his eares to thy petition.

Neither do I ſpeake this, as though I made no difference betweene the ſtate of a king, and the perſon of a private man: Or to wiſh Kings and Princes to be facile of acceſſe-giving at all times, and to al perſons. But to put them in minde, that in the midſt of al their pleaſures and delights, they woulde ſometime remember the affliction of poore Joſeph. That in the midſt of all their traine of Nobilitie, they woulde ſometime caſt their eies vpon a poore ſubiect. That in the midſt of al the glorie of the Court, they woulde ſometime thinke on the oppreſſion of the poore com-

comminalty. That in the midſt of all their pomp and honour, they woulde ſometime ruminate on the teares of widdowes and Orphanes, and other their diſtreſſed people. That in the midſt of al the gliſtring glory of earthly felicitie they would ſometime conſider themſelues to be but men, & that they beare rule over men, and that one daie (as the Pſalmiſt [p] ſaith) they ſhall die like men: and that therfore, whi'e they liue, they would be the more careful of this duety in my text, *to execute iudgement and iuſtice.*

[p] Pſal 82.7.

And great cauſe is there why kings and Princes ſhoulde ſometimes buſie themſelues with theſe meditations, for there are many Ahabs now a daies that are ſicke for poore Nabothes vinyard, and they want not a Iezabel to cõpaſſe it for them: there are many Landlords nowe a daies that grinde the faces of their poore Tenants, and make their beggery the means to maintaine their owne pride. There are many Churliſh

Nabals & covetous cormorants nowe a daies, that by depopulation & inclosure haue gotten whole parishes into their owne hands, as if they would liue alone vpon the face of the earth. There are many Simoniacal Patrones, & Sacrilegious church robbers now a daies that leaze vpon Ecclesiastical livings, as their owne possessions, thinking every thing too much that is added to the portion of the Levites. There are many prowd-spirited, and hard-harted oppressours nowe a daies, that with a strong hand detaine the lawfull inheritance from the fatherlesse, and friendlesse, nothing regarding the lawes, either of God or man. These and many the like abuses, should put al Kings and Princes in minde of that great duety which God requireth of them. That they be vnto their poore subiects, [1] *As the shaddow of a greate rocke*, to keepe them from the burning heate of all oppression: *As rivers of water in a drie place*, to comfort them in al their mise-

[1] Esay 32.2.

ries

ties, *As a hiding place* to protect them frō the winde of al worldly calamities: *As a resting place*, wherevnto their poore distressed people may haue recourse, as the [r] bosome of *Xenocrates* was to the seely sparrow, flying from the griping talentes of greater birdes. And this is the duety of al kings, this is the end of their being kings, evē *to rule in iudgement & raigne in iustice*. Happie is that common-wealth that is governed by the iudgement & iustice of such a king. And happy is that King who governeth by iudgement and iustice, such a common wealth. And happie, and thrice happy may I call thee *Great Brittaine*, to whom the Lorde hath giuen a *Iames* (as he did to Jsrael a *Salomon*) to sit vpō thy throne of iudgment. And happie and thrice happie may I cal thee, king *Iames*, whom the Lorde hath exalted to the throne of such a kingdome, or rather to whom he hath givē so great a measure of his spirit to rule the same in iudgment & iu-

[r] *Aelian. de varia histor.*

ſtice. Of your particular duety in this ſo high a place, I neede not put you in minde, the Lord hath given you a wiſe heart & an vnderſtanding ſpirit to conſider what is required in the execution of ſo great and weighty an office. And I doubt not, but as your highnes doeth often confeſſe with that Chriſtian Emperour *Iuſtinian*: [f] *per Chriſtum iura Imperij ſuſcepimus, &c.* By Chriſt wee haue receiued our Empire: ſo you doe alſo ſomtimes pray with the ſame Emperour, [t] *Faciat nos ſecundum eius voluntatem regere*, God graunt wee may governe according to his will. And therefore for concluſion of all, I only commende to my Soveraigne Lorde the king that excellent ſaying of a worthy [u] Emperour to his ſonne, *Numinis beneficio imperium accepiſti, honora deũ qui te honoravit*. It is the Soveraigne Lord not of *Salomon* only, but of all the kings and Emperours in the world that hath thus peaceably without oppoſition, quietly without any the leaſt contradi-

[f] *Lib. 1. Tit. 2. Leg. 2*

[t] *Ibid. leg. 1.*

[u] *Baſilius Imperator ad Leonem filium.*

tradiction (to the great astonishment of the worlde) advaunced you to this mightie Monarchie. Honour therefore God, who hath thus honoured you. Honour him by acknowledging your owne vnworthinesse, and giving him the praise. Honour him, by ascribing al to his mercie, honour him in relying only on his providence, honor him in promoting of his glory, in setting forth his true worshippe, in ruling his people according to iudgement & iustice. That the inhabitantes of this land for the time present, and the succeeding ages of posteritie may haue iust cause to magnifie the Lord, for the exaltation of king *Iames*, as the Queen of *Saba* did for king *Salomons exaltatiõ*, and say: *blessed be the Lord our God who of his infinite loue, hath blessed Great Brittaine with such a king, and establisshed his throne by iudgement and iustice.* And let all his loyal-hearted subiectes beseech the king of kings, that he may long sit vpon this throne, and iudge

this people by himselfe,& his royal posteritie after him, if it be thy wil ô god, til the second comming of thy Sonne Christ Jesus. To God the father, God the Sonne, and God the holy Ghost, three persons, one eternal, ever living, and only wise God, be rendred and ascribed all honour and glory, power & praise, might, maiestie, dignity and dominion this day and for evermore. *Amen.*

Soli Deo laus omnis.

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